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[For the native text and English translation of various Masai literary works, see in general category 116, but more specifically: Masai stories on pp. 103-237; proverbs and sayings, pp. 238-252; enigmas, pp. 253-259; and myths and traditions, pp. 264-281.]

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the case with the Gallas, Somalis, and Abyssinians (who are rapidly encroaching on the Protectorate), and probably with the Bahima. It also seems probable that the physical type of these races (Masai, Nandi, Turkana, Dinka, &c.) represents a mixture between the negro and some other factor. It does not seem to me possible to make any definite statement as to what that factor may be, but the neighbourhood of Egypt and Abyssinia renders several hypotheses plausible. Baker states that the appearance of the Latuka (who are probably the closest allies of the Masai) points to a Galla origin, and that there are Gallas on the east bank of the river Chol only fifty miles east of Latuka, which they have often invaded. It may therefore be that the Nilotic tribes, and possibly also the Hausas to the west, represent a hybrid of the negro and Galla.

There is absolutely nothing to show when the Masai moved southwards, but the traditions reported by Mr. Hollis (p. 264, &c.) seem to place the earliest history of the world in an East African setting, and convey no hint of an earlier home. The chief characters in these stories are the Masai, the Dorobo (hunting tribes), and the Bantu (Meek), and the principal event some arrangement by which the Masai obtain a right to all the cattle in the world. This seems to indicate that they must have been a long time in their present haunts, and have lost all remembrance of their origin. Some of the proverbs, such as 'The zebra cannot change his stripes,' and 'Mountain does not meet mountain,' have a familiar oriental ring; but it would be unsafe to speculate how they came to Masailand.

A very different view of the past of the Masai is suggested by Merker's recent work (*Die Masai*, Berlin, 1904). He regards them as belonging to the same stock as the ancient Hebrews, and quotes a great number of traditions respecting the creation, deluge, ten commandments, &c. which resemble the Biblical and Babylonian versions of primitive history. A critical examination of these stories is very desirable, as one cannot help suspecting that they contain elements borrowed from Christian or Mohammedan sources. On the other hand, in all questions affecting the origin of East African races, our only data are the most recent types of physique, religion, and language, and we cannot, as in the case of more civilized nations, go back two or three thousand years with comparative certainty. We can form no idea of how many strata of population such a period would represent in Africa; what mixtures and disruptions of races it would include.

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is a man of wealth and importance he may be elected chief[1], in which case he is responsible for the discipline of the warriors and their appearance when summoned to fight, though he does not go to the wars himself. As with most East African tribes an elder's ideal of existence seems to be ease, not unmixed with drunkenness. Proverb No. 64 (p. 249), 'Don't lie with your feet against a post like the father of many sons,' meaning 'Don't give yourself airs,' is a vivid picture of the Masai pater familias taking his ease in the primitive posture of lying on his back with his feet against a post, while his family do all the work for him.

Masai women, unlike the men, are carefully dressed in leather garments, but a rare, and according to our ideas most unbecoming, custom forces them to shave their heads. Before marriage they are circumcised, and signalize their change of state by wearing large circular earrings and necklaces of brass and iron wire. Both girls and women have their legs and arms encased in iron ornaments, so that they can sometimes hardly walk.

This military organization of the Masai made them a most effective body for destructive military operations, and explains not only the predominant position which they acquired in East Africa, but also the respect which they inspired and the extent to which their customs were imitated by other tribes. On the other hand, it probably also is the reason why they never founded any state or polity analogous to the kingdoms of Uganda and Unyoro. The centre of political gravity was not with the elders or chiefs, but with a republic of young men, governed by ideas of military comradeship and desirous only of military glory. Retirement from this band of warriors as a chief was honourable, but seems to have been recognized as a removal to an inferior sphere of activity. The chiefs arranged the details of the raids which the warriors wished to undertake, but their power of compelling them to do anything which they did not wish was very slight.

The nearest approach to a central and superior authority among the Masai is the medicine man or Laibon (more correctly Ol-oiboni; see p. 324, &c.). They all belong to the Kidongi family of the Aiser clan, and are said to be descended from a personage called Ol-le-Mweiya, who came down from heaven and was found by the Aiser sitting on the top of Mount Ngong. This was nine generations ago, the genealogy having been preserved. The influence of the

[1] The chief is elected from the warriors, but leaves their ranks at once and becomes an elder.

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The bone of the child,
Ol-oito le-'n-gerai.
The bones of the child,
'L-oik le-'n-gerai.
The bone of the children,
Ol-oito loo-'n-gera.
The bones of the children,
'L-oik loo-'n-gera.

The bone and the child,
Ol-oito o en-gerai.
The bones and the child,
'L-oik o en-gerai.
The bone and the children,
Ol-oito oo 'n-gera.
The bones and the children,
'L-oik oo 'n-gera.

3. The second way of forming the possessive case in conjunction with the article is to place the governing word after the governed, the article of the former being at the same time twice expressed, once before the genitive particle, and once connected with its substantive. This form is mostly used when it is wished to put special stress on the genitive. If no ambiguity is likely to occur, the governing word may be omitted, the first article, however, being retained.

The following example is taken from the story of the ostrich chicks:

N-ĕ-urĕ-yu 'l-aigwenak pôkin ĕ-jo 'n-e-'sidai 'n-gera, n-ĕ-jo 'n-o-'l-ĭgatuny. And the counsellors all fear to say the-of-the-ostrich the children, and they say the-of-the-lion. [539]

The Local Case.

There are two ways of forming the local case, which is used where a preposition is required in English.

The first is employed with substantives not joined to the article, and with pronouns and other parts of speech; the second is used in connexion with the article.

1. The regular method of forming the local case is by prefixing the particle *te* (*ti* before words commencing with *a* or *o*) to the governed word. This particle is invariable:

E-ita-u-o te-kulle, he took it out of the milk.
E-ton ti-aulo (he is sitting down in outside-the-kraal) } he is sitting down outside.
or
E-ton te-boo (he is sitting down in outside-the-hut) }
E-tŏ-niñg-o ti-atwa a-jo e-tu-puk-u-o eñg-gŏlon te-ninye, he felt in himself that his strength departed from him.
E-ti-aka ŏbo te-lello a-jo, one of (*or* from) these (men) told him that.

2. The particle indicating the local case used in conjunction with the article is formed like the genitive masculine particle, the only difference being that *t* is employed for *l*.

In other words, *o* is added to *t* when the word governed is masculine singular, *a* when feminine singular, and *oo* when masculine or feminine plural.

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Districts.	Sub-Districts.
	'Mōwarak (the horns), Lo-'sokonoi (of the cassia tree), Kilepo (watering-place), Ol-osira (the-which-is-decorated), Naiñgasya-ōwarak (which astonishes the beasts of prey), Kipulul (place of many springs), 'N-gujuka (the axe handles), Ol-ñgelata (the plain between two hills), Sighirari, 'L-oita, 'Ng-orighaishi (the small stools), Ol-oitokitok (the bubbling spring), Il-Komōlo, Kitēto, Il-ketu-'m-beine, Salei.
'L-uasin-gishu[1] (the striped cattle).	'L-uasin-gishu oorook (the black striped cattle), 'L-uasin-gishu oonyokyo (the red striped cattle).
'L-Aikipyak[1].	Kimiri (pursuers), Marikōni, Il-meruesh-'n-dana (those who are not thrown down by roots), Sekin, Lo-'l-purkel (of the lowland), Le-naibor (of the white thing), Il-memonyōtu, 'L-alikinani, 'L-ooibor-oiñgok (the white bulls), Loo-dōtwarare, Il-marmar, Lo-'sekelae, 'L-aringon, Eng-añg e-Lema (Lema's kraal), Il-loijo, 'L-aisi.

When the article forms a part of the above names, the vowel is omitted if it follows a word ending in a vowel.

Alo 'N-aiposha	I go to Naivasha.
Alo 'L-oitokitok	I go to Loitokitok.

The Masai reckon time by 'ages' or periods of about seven and a half years. The following account of the Masai ages is given in the words of the Masai themselves.

Eata 'l-Maasae 'l-porori lenye.

Memurati 'n-gera te-'wāji nēbo. Eduñg áitaa 'l-porori, metushuli áitaa ol-poror ōbo, amu merisyoro pōkin; emurati 'l-kituak, nepali 'l-ooti metubulu.

Ore lekwa kituak ooiteraki aamurat nēji e-murata e-tatēne,

The Masai have what they call ages.

Children are not all circumcised together: they are divided up into ages, for they are not all alike in point of years. First of all the big ones are circumcised, and the small ones wait until they grow up (i.e. until they reach the age of puberty).

Now, those who are circumcised first belong to what is called the

[1] Owing to cattle plague, disease, and civil wars, the Masai occupying the Uasin-gishu and Aikipyak districts have practically ceased to exist. The remnants have been scattered and mixed with other tribes.

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561 539 naa ol-poror ōbo illo. Netoni 'l-ooti. Ore pe ebulu, nemurati si ninje, nejiñg illo-poror.

Ore 'l-ooitōkīni aamurat te-kurum, naa likae-poror illo, nēji ninye e-murata e-kedyanye. Netoni sii 'l-ooti, nemurati si ninje, nejiñg illo-poror.

Ore 'l-porori aare ēji ol-aji ōbo.

Ore ti-atwa ol-poror ōbo nēoriori kat'-uni: etii ''L-chañgen-ōpir,' netii ''L-tareto,' netii ''L-paringōtwa lañg.'

right-hand circumcision, and that is one age. The younger ones wait and are circumcised later. They also become members of this age.

When the next circumcision festivals are held, those circumcised belong to what is called the left-hand circumcision, and that is the next age. The younger ones wait as before, and when they are circumcised they likewise join this age.

Now, two ages are considered equivalent to one generation.

Each age has three divisions, first, those known as 'The big ostrich feathers,' secondly, those called 'The helpers,' and thirdly, those known as 'Our fleet runners[1].'

561 805 Il-porori loo-'l-Maasae oodamuni taata. Masai ages which are now remembered.

E-murata e-tatene (Right-hand circumcision).	E-murata e-kedyanye (Left-hand circumcision).	Approximate data.	
Il-Kinyōyo		1791	one generation.
	Il-Tapari	1799	
Il-Kigiriyo		1806	one generation.
	Il-Kisalie (the people of the plain)	1814	
Il-Kupai (the white swords)		1821	one generation.
	Il-Kimirisho (those who drive away)	1829	

561 881 [1] When permission has been granted to hold the circumcision festivals (*vide* p. 296), one feast is held in each sub-district every year for four years in succession, and all those circumcised during these four years belong to the right-hand circumcision. An interval of about three and a half years then intervenes before another festival is held. All youths circumcised during the next four years belong to the left-hand circumcision. As an instance, a man born in 1872 would either belong to 'Our fleet runners' of the Il-Ñgarbat age or to 'The big ostrich feathers' of the Il-Kipōni age, i.e. he was circumcised in 1885 or 1889. Boys as a rule are circumcised when they are between thirteen and seventeen years old. Orphans and the children of poor parents frequently wait until they are twenty.

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ten ājo: 'Ol-kila le-'ng-anaishi ai,' nesipa.

Ore ten ājo e-ñgorōyōni: 'Ol-kila le-papa,' nesipa.

true if he adds: 'By my sister's garment.' 626

Likewise if a Masai woman adds: 'By my father's garment,' it is true.

Ol-momai loo-'l-Maasae.

Neinos kulikae-Maasae ol-momai.

Ten āji etaasa ñgania ol-bae torono, nēok o-sarge naisho ol-aigwenani, nējo ēokito: 'Ten etaasa elle-bae, naaar eng-Āi.'

Ore ten etaasa elle-bae, nēā; kake ten eitu eias, nemēā.

Trial by ordeal among the Masai. 695

Some Masai have a trial by ordeal.

If a person is accused of having done something wrong, he drinks some blood, which is given him by the spokesman, and says: 'If I have done this deed, may God kill me.'

If he has committed the crime, he dies; but if not, no harm befalls him.

'Singōliōītin.

O-singólio le-'ng-ōmono e-'ng-Āi.

Eisho'ñgorōyokoo-'l-Maasae p' eisho eng-ae-ñgorōyōni.

Neitururo; ne'yaki idya natōīshe kulle, nēyeñg ol-kerr ōji Ol-oipokieki eng-aji, araki Ol-kipoke[illegible]

Naa 'ñgorōyok naayeñg oopeny, neinos aamut.

Menyikaki 'l-lewa en-nēyeñgye, amu ājo em-pariany.

Ore p' eidip, neinyōtōto sarany, nējo:

Songs.

A prayer to God[1].

782 844

Masai women do as follows when one of their number gives birth to a child.

They collect together and take milk to the mother; they then slaughter a sheep, which is called, The purifier of the hut, or simply The purifier.

The women slaughter the animal by themselves, and eat all the meat.

No man may approach the spot where the animal is slaughtered, for it is considered unlawful.

When the women have finished their meal, they stand up and sing the following song: [539]

[1] Masai women often pray twice daily. Men and children usually only pray in time of drought, or when a cattle plague is raging.

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Eng-Aí! eng-Aí! naõmon ai,	*Solo.* The God! the God! whom I pray, my,
Injooki en-dõmõno.	Give me the offspring.
Naikurukur nesha,	Who thunders and it rains,
Iye õshi ak' aaõmon.	*Chorus.* Thee every day only I pray to thee.
Kileghen oilepu,	*Solo.* Morning star which rises hither,
Iye õshi ak' aaõmon.	*Chorus.* Thee every day only I pray to thee.
Ṗaasai leleshwa[1],	*Solo.* He to whom I offer prayer is like sage,
Iye õshi ak' aaõmon.	*Chorus.* Thee every day only I pray to thee.
Naõmoni, neniñg,	*Solo.* Who is prayed to, and He hears,
Iye õshi ak' aaõmon.	*Chorus.* Thee every day only I pray to thee.

Free Translation.

I

My God, to thee alone I pray
That offspring may to me be given.
Thee only I invoke each day,
O morning star in highest heaven.
God of the thunder and the rain,
Give ear unto my suppliant strain.
Lord of the powers of the air,
To thee I raise my daily prayer.

II

My God, to thee alone I pray,
Whose savour is as passing sweet
As only choicest herbs display,
Thy blessing daily I entreat.
Thou hearest when I pray to thee,
And listenest in thy clemency.
Lord of the powers of the air,
To thee I raise my daily prayer.

[1] This line is sometimes rendered Parsai leleshwa. Parsai is another name for God. Ol-leleshwa is *Tarchonanthus camphoratus*, Houtt.

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Neitōki aarany likae-singŏlio, nējo:

Na-toiye le-'maigisa.

Máigisa mame-yey'-ai!

Hoiye! Eng-oloñg
Naïni, ṗasim ai!

Ho! He! Hoo!
Ya! Ye! Hoo!

They then sing another song as follows:

Solo. O girls, (friends) of the well-dressed one.

Chorus. Let us dress well, O my mother[1].

Solo. Ho! The day
On which thy child is born, O my joy!

Chorus. Ho! He! Hoo!
Ya! Ye! Hoo!

Free Translation.

Come maidens all and sing the praise of her,
Our fair one, who in raiment bright is clad.
We too must splendid garments wear, and so
With love and children shall our hearts be glad.
Greet we this day of days with joyful song,
The son is born for whom her soul did long.

O-singŏlio loo-'ñgorōyok eōmonu eng-aï.

The women's prayer for rain.

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Ten edol aajo etanya eng-aï esha, neitururo 'ñgorōyok, nēāniki 'n-gujit il-kilani lenye, nepwo aarany, nējo:

Ol-ōkorosio lañg li-orioñg kop.

Hie! Wae! Ṗarmasio.

Menye Nasira lai eisula, eisula,

O-suṗuko neitōki 'l-ṗurkeli

Lo-'l-kerembet lañg le-'ng-Ai añg ōlala.

Solo. Ol-ari lañg iyook,

Chorus. Ol-kilikwai lo-'l-le-'M-Batyany.

If there is a drought, the women collect together, and, having tied grass on to their clothes, they sing as follows:

Solo. Our herbs of the Earth's back.

Chorus. Hie! Wae! Almighty.

Solo. The father of my Nasira[2] has conquered, has conquered,

Chorus. The highlands and also the lowlands

Of our vast country which belongs to our God.

Solo. May this be our year, ours,

Chorus. O messenger of Mbatian's son.

[1] *Vide* Proverb No. 69, p. 250.

[2] Nasira was Mbatian's daughter, and half-sister to Lenana.

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Free Translation.

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Our grass which grows on Earth's broad back
We pray thee grant us without lack.
Almighty, 'tis thy gift we know—
The hills above, the dales below,
All own thee for their lord.
The close-cropped meadow's grassy sward
But for thy rain, Nasira's sire,
Would yield no food for stall and byre.
This year we pray our own may be
With ample show'rs for wood and lea.

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O-singólio loo-'l-móruak ten eany eng-aï esha.

Teni mesha eng-aï, neinok il-móruak en-gima kitok, naa o-seki einokyeki, nepiki e-masho o-'l-oiboni naji ol-okóra, neman il-móruak inna-kima, nerany, nējo:

Eng-aï narok, hoo-oo!
Eng-aï, indooko 'yook!
Hoo! ol-le-'mōuo! Hoo!

Eng-aï narok, hoo-oo!
Eng-aï, indooko 'yook!

The old men's prayer in time of drought.

If there is no rain, the old men light a bonfire of cordia wood, into which is thrown the medicine-man's charm called ol-okora. They then encircle the fire and sing as follows:

Solo. The black god! ho!
Chorus. God, water us!
O the of the uttermost parts of the earth[1]!

Solo. The black god! ho!
Chorus. God, water us!

Free Translation.

God of the rain-cloud, slake our thirst,
We know thy far extending powers,
As herdsmen lead their kine to drink,
Refresh us with thy cooling showers.

[1] Lit. The of the horn.

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O-singólio loo-'n-gera teni mesha eng-aí.	**The children's song for rain.**
Ore ten eany eng-aí esha, nerany in-gera, nējo:	When there is no rain the children sing as follows:
Aí, tasha!	*Solo.* Rain, fall!
Maagor e-swaate,	*Chorus.* That the hide does not choke me,
Ol-chōni musana	The old skin
Oiyeki 'n-guruon.	Which takes away the ashes.

Free Translation.

I

Come rain, and bring
Fresh milk to me:
Which I'll not get,
Except through thee.

II

I almost choke
On that old skin
That 's used to rake
The ashes in.

III

For when there 's drought
Hides old and tough
For children's food
Are thought enough.

'Singōliōïtin le-'n-jore.

Songs in time of war.

Ten eiyōu nepwo 'l-muran loo-'l-Maasae en-jore, neñgas aapwo ol-oiboní. Ore p' eisho ol-oiboni en-aibon, nepwo.

Ore ten eitanap il-móruak il-muran lenye, neibughoo kulle o en-aisho te-'n-gop, amu ējo: 'Enyor eng-Aí.' Neisililii aii 'ñgorōyok eibuñgita eng-oti e-kulle.

Ore pe ebaya en-gop oo-'l-mañgati, ten epwōnu 'l-mañgati saarare, nēun il-muran 'l-alema, neitashe te-'nne-wēji netii 'l-alema lenye, nējo: 'Nanu ol-

Whenever Masai warriors wish to go to the wars, they first of all visit the medicine-man, and as soon as he has given them medicine, they start.

When the old men are bidding their warrior sons farewell, they pour both milk and honey-wine on to the ground, 'for,' they say, 'God wishes it.' The women sprinkle the warriors from a milk gourd.

On their arrival at the enemy's country, should the enemy offer fight, the warriors plant their swords in the earth and stand by them, saying at the same time: 'I am the son of

1: Hollis G-5 (ca. 1894-1904) 1905
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le-ñgania, ten aä ana ten apok, enne-wēji.'

Ore ten eipiri 'l-mañgati, nepwo 'l-muran aaar. Naa, ten eidip aataar, nerany erēota 'n-gīshu, nējo:

Aōmon ol-ari lai, naōmon eng-Aī-i,
Ŵo-ho, Ŵoo-hoo!
Ŵo-ho, Ŵoo-hoo!
Aōmon ol-ari lai, naōmon Ol-Ōnana.
Ŵo-ho, Ŵoo-hoo!
Ŵo-ho, Ŵoo-hoo!
Ol-oiboni lañg, ol-oiboni lañg,
Kiliki 'manyat naamanya 'l-moñgi.
Ŵo-ho, Ŵoo-hoo!
Ŵo-ho, Ŵoo-hoo!

so-and-so; whether I die or conquer, it will be in this place.'

If the enemy flees, the warriors pursue and slaughter them, and when they have killed them, they sing the following song whilst driving off the cattle:

Solo. I pray (that this may be) my year, whom I pray to is God.
Chorus. Wo-ho! Woo-hoo!
Wo-ho! Woo-hoo!
Solo. I pray (that this may be) my year, whom I pray to is Lenana.
Chorus. Wo-ho! Woo-hoo!
Wo-ho! Woo-hoo!
Solo. Our medicine-man, Our medicine-man,
We tell thee the kraals in which are the bullocks.
Chorus. Wo-ho! Woo-hoo!
Wo-ho! Woo-hoo!

Free Translation.

O God of battles, grant this raid
Successful more than all may be.
Lenana, may we homeward bring
The herds whereof we spake to thee.
O wizard chief, bless thou our spears
And make this year the best of years.

Ore pe emutye 'l-muran te-'n-jore, nepuku nooñgotonye, oo'ng-anashera, oo'sanjan enye, nepwo boo aasai eng-Aī, ten eilepu ol-akira le-'ng-akenya.

Nēāniki 'n-gujit il-kilani lenye oo 'malasin naashumye kulle, amu ējo: 'Etataana pe epwōnu 'n-gera aāg; ebalki eata e-sumash.

When warriors tarry on a raid, their mothers, sisters, and lovers collect outside the huts on the appearance of the morning star in the heavens, and pray to God.

They tie grass on to their clothes, and leave milk in their gourds, for they say: 'Our children will soon be returning, and when they arrive they may be hungry.'

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Ore ten eitururo pôkin, nerany, nêjo:	When they have all collected together, they sing as follows:
Eng-Aĭ naômon, neniñg.	*Solo.* The God to whom I pray, and he hears.
Eng-Aĭ naômon en-dômôno.	*Chorus.* The God to whom I pray for offspring.
Aômon Parsai nailepua.	*Solo.* I pray the heavenly bodies which have risen.
Eng-Aĭ naômon en-dômôno.	*Chorus.* The God to whom I pray for offspring.
'N-gera añgenn'-álo inyiaku.	*Solo.* Return hither our children.
'N-gera añgenn'-álo inyiaku.	*Chorus.* Return hither our children.

Free Translation.

O thou who gavest, thou to whom we pray
For offspring, take not now thy gift away.
O morning star, that shinest from afar,
Bring back our sons in safety from the war.

Etii sii likae-singólio le-'ng-ômono e-'ng-Aĭ ten eimutye 'l-muran te-'n-jore. Erany i-ñgorôyok pôkin eibuñgita 'm-bukurto kutiti naapisiñgare 'n-gujit naanyori, nêjo:

There is another prayer to God, which is sung when the warriors tarry on a raid. All the women collect together, and, whilst holding in their hands small gourds covered with green grass, sing as follows:

I

Eng-Aĭ! eng-Aĭ! tâku
Il-mishiren[1] le-'ikiñga!

Solo. God! God! tear out
Chorus. The brand-marks of the people!

Tâkieku
Il-mishiren le-'ikiñga!

Solo. Tear out, tear out
Chorus. The brand-marks of the people!

II

Na-toiye emigira.
Eshômôki eng-ômono e-'ng-Aĭ.
Tâkieku
Il-mishiren le-'ikiñga!

Solo. Girls, be not silent.
Chorus. It is being prayed to God.
Solo. Tear out, tear out
Chorus. The brand-marks of the people!

[1] Il-mishiren, the brand-marks of cattle. The meaning here is Break the power of the foe.

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III

Kileghen oilepu,
Ol-akira le-'n-deipa,
Tăku
Il-mishiren le-'ikiñga!

IV

'Ng-atambo e-Koimereg, tăku
Il-mishiren le-'ikiñga!

Ŏtonie en-daruna, tăku
Il-mishiren le-'ikiñga!

III

Solo. Venus who is rising
Chorus. And the evening star.
Solo. Tear out
Chorus. The brand-marks of the people!

IV

Solo. The clouds of snow-capped mountains, tear out
Chorus. The brand-marks of the people!
Solo. (He) Who waits till the heavens are red[1], tear out
Chorus. The brand-marks of the people!

Free Translation.

I

O God of battles break
The power of the foe.
Their cattle may we take,
Their mightiest lay low.

II

Sing, O ye maidens fair
For triumph o'er the foe.
This is the time for prayer
Success our arms may know.

III

Morning and evening stars
That in the heavens glow,
Break, as in other wars,
The power of the foe.

IV

O dweller, where on high
Flushes at dawn the snow,
O cloud God break, we cry,
The power of the foe.

Ore ten erinyunye 'l-muran te-'n-jore, pe ebaiki te-'n-netasna 'ng-ăigite enye, nerany epwo, ntjo:

When warriors return from the wars, they sing the following song on approaching their kraals:

Epwo'ng-alepok ing-oriŏigi.
Kisulie too-'l-ĭgatunyo.

Solo. The milkmen go behind us.
We have conquered with the head-dresses of the lion's mane.

Yŏa apej! Yŏa apej!

Chorus. Yea! I burn! Yea! I burn!

Yŏa apej! Yŏa apej!

Yea! I burn! Yea! I burn!

[1] The sun.

1: Hollis G-5 (ca. 1894-1904) 1905
FL12 Masai FL12

Free Translation.

The foe is routed: surely not in vain
Upon our brows we bound the lion's mane.
With bootless zeal the herdsmen tracked our line,
Far, far ahead we drove the captured kine.
Their kraals we've burnt, their cattle we have ta'en,
And now we come in triumph home again.

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'Sing'oliôttin loo-'l-murran. — Warriors' songs.

Ten epwo 'l-murran loo-'l-Masaae en-jore, ore p' tar il-meek, nesira e-matwa e-taitoo oo-'nanni to-'l-kiria e e-matwa e-kedyudye ta-'i-dereto. — When Masai warriors kill barbarians in a fight, they paint the right half of their bodies red and the left half white. [302]

Nerep il-kulikae lekwa ostaarishôto. — The comrades of those who have killed some of the enemy then sing their praises.

Anaa elle ôrepi sajo: — The following is an example of their songs:

Ntaa shumaroto — *Solo.* The pig-tail on the top of your head
Ol-teigha lino elbuôgi, — Is about to be mixed
Tin idamu 'ag-ajigita, — When you remember the kraals,
Ee-barnoti o-'l-Parun. — *Chorus.* O warrior son of Ol-Parun.

Free Translation.

Son of Ol-Parun,
Mighty in battle,
Dost thou remember
The kraals and the cattle
We took from the foemen,
What time in thy daring
We scarce held thee back by
The plaits thou wast wearing?

1: Hollis G-5 (ca. 1894-1904) 1905
FL12 Masai FL12

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Eji ali kulikae-repeta. The following are other examples:

Sole. Ol-le-Langai, el-murrai tôn, 'l-meretuna
Laitukyenye. (*Chorus*) En-dolpe naito lepeta.
Sole. Aje-ede. (*Chorus*) Kolkajita! (*Sole*) Kat'-nai to-'l-epe-tôn.
Chorus. Arai le-'ag-ang'ang'ang naitadoli 'N-Jiowine'.
Nakaitiki en-kwete le-Kimar'[2] alkerere.

Sole. Ol-le-Langai, the warrior who has reddened the ground with the blood
Of those whose country had not been reconnoitred.
Chorus. Who ran on ahead and returned in the evening to the van.
Sole. I tell you he has killed. (*Chorus*) How often! (*Sole*) Three times in one month.
Chorus. The cows with the crumpled horns which were shown to Ainsworth were in the kraal.
We captured them because he climbed to Kimare to take the place of those who had retired.

Free Translation.

I

Sing we the praise of that foremost of fighters,
Ol-le-Langai, whose spear was ne'er wielded in vain,
Who spied out the land for our warriors advancing
And made the ground red with the blood of the slain.

II

Slumbered the foemen unwitting of danger,
Though we knew not the country, we felt no dismay,
But a bitter awakening was theirs in the morning
When thrice in one month then their bravest didst slay.

III

Mighty the spoil from the kraal that we captured,
The herds of horned cattle we drove o'er the plain.
To Ainsworth[1] we showed them. Thine, thine is the glory,
Ol-le-Langai, whose spear was ne'er wielded in vain.

[1] J. Ainsworth, Esq., C.M.G., H.M. Sub-Commissioner, Ukamba Province.
[2] Kimare is the Masai name for a district in Kikuyu.

1: Hollis C-5 (ca. 1894-1904) 1905
FL12 Masai FL12

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Solo. Eitaa ang-uri o'-a-gitedg naiituiligé,
Chorus. Nikiré 'a-gujak, Medeto laág tenpuka.

Solo. It came to pass that we heard the lowing of the kine,
Chorus. He ran (until he captured them), our Medeto of the splendid shield.

Free Translation.

Medeto of the splendid shield
Hath heard the lowing of the kine:
Soon shall their teeming udders yield
Rich store of milk for me and mine.

Solo. Eita kuteko 'l-Marakgs' oo 'l-Makindaro'.
Chorus. Tipika ol-le-Parmet ol-laghonyo o'm-bwoko.
Solo. Ilmiyo miniro ol-pilo lai ang-epito,
Chorus. Eita kinyotóki ang-ol'-ulg, nado 'l-enito.

Solo. The people of Marangs and Mashi are in terror,
Chorus. Place the son of Parmet in the van of the fight.
Solo. When you did not kill anybody,
Chorus. We did not leave our hut, blood-red is our sign.

Free Translation.

Marangs and Mashi are cowering in terror:
Son of Parmet, go then in the van of the fight.
If the foemen escape then, at least we shall conquer,
With thee as our leader we'll never seek flight.
By our shields shalt thou know us, blood-red is our emblem,
The hosts of the Chaga shall yield to our might.
Marangs and Mashi are cowering in terror:
Son of Parmet, go then in the van of the fight.

Solo. If Ol-le-Tema e-eldai alg neita eitarí.
Chorus. Elle leita epikye ol-chikut lin' en-jangar.
Solo. Eitaa ol-chikut ólepe kitiparakiai.
Chorus. Kido 'n-kiron ten enyiku en-jolitoto.

[1] Marangu is one of the Chaga States on Kilima Njaro.
[2] Mandara was a great chieftain of Mashi, one of the Chaga States.

1: Hollis G-5 (ca. 1894-1904) 1905
FL12 Masai FL12

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Solo. It is said the son of Tema has an ostrich feather head-dress which has not been worn.

Chorus. I did not refuse to give you the credit of killing the herdsman.

Solo. They are seeking a stronger herdsman for you now.

Chorus. You killed another by the doum palm as we entered the country.

Free Translation.

When Tema's son first donned the ostrich plumes—
The manly dress that marks the warrior's pride—
Two foes he slew before the raid was done,
And in their blood his maiden spear was dyed.
The first was in the border marshes slain
Beside the palm-tree, next the neatherd fell.
Sendeyo seeks a stronger herdsman now
To guard his kine 'gainst one who fights so well.

2: Bernardi E, M-4 (no date) 1955 FL12 Masai FL12

Thereupon we infer that the function of the age-unit is primarily social. Its scope is to organise the initiates into a corporate body, separate and distinct from other similar bodies, and to lead them, both as individuals and as a corporate whole, towards a full social and economic independence and towards taking a full share in political life. [100]

IX – THE CEREMONIES FOR THE INSTITUTION OF THE AGE CLASS

The institution of the age class is brought about by the performance of some special ceremonies, of which the most important is the *ngokerr* proper. Before this takes place, other ceremonies, such as " the slaughtering of the ox with jousting " (*ol gotos I ol boa*), " the *ngokerr* of milk " and " the *ngokerr* of meat ", must be performed by every initiate. Through these performances the initiate obtains the status of an elder. The *eunoni* is the forerunner of all his age-mates. As was seen, at *Uaso*, he is given the status of an elder, and soon after that he settles down as a married man.

LEAKEY, [101] states that a warrior (i. e. an initiate) who marries cannot have sexual intercourse with his initiated wife. [102] FOX, [103] [illegible] hypothetical, and does not occur in practice ", because usually the senior initiates marry after the *ngokerr* of milk.

MERKER, [104] is our only authority for " the slaughtering of the ox with jousting ". The ceremony consists in a meat festival offered by the candidate to the elders of the neighbourhood of his father's village. Other initiates share the meat, but eat apart being still under the restrictions of junior initiates. A mock fight follows in which the initiates and women take part. Finally before the sun sets, " a married man with his chief wife comes near to their host and addresses him with the following words ":

[100] Each unit seems to be distinguished from the other by its peculiar songs. FOX, l. c., p. 484, states that almost all of these songs are in a " rather cryptic language ".

[101] LEAKEY, l. c., p. 306.

[102] LEAKEY was somehow misled in his information; he also states l. c., p. 194, that " the actual transfer from the senior warrior stage to the Elder's stage takes place without any ceremonial ", which is not correct.

[103] FOX, l. c., p. 433.

[104] MERKER, l. c., pp. 168 ss.

2: Bernardi E, M-4 (no date) 1955 FL12 Masai FL12

561 "I say, thou art no longer *ol moran* (a circumcized, a warrier),
[539] but *ol morou* (an elder). Take care of thy cattle, goats and sheep, and have regard for them. Give up the occupations of the warriors thou art now an elder".

"After this feast", remarks MERKER, "it all depends on the warrior whether he chooses to take a greater or lesser part in raids. Usually he gets married at once and lives with his wife either in
[591] his father's kraal or in the warriors' kraal (*manyatta*) until all his age-mates have married. Only then he is recognised as *el moruo*;
561 each one builds his own kraal and lays aside the clothes, decora-
554 tions and the pigtail of the warriors".

[587] It is evident that the effect of the ceremony is rather limited. It allows an initiate to take a wife, but, even after that, the initiate is not yet "recognised" as an elder. It is as if he were given the elder's status in anticipation of the time when all his age-mates are married. At which time only the status of elder becomes for all purposes official.

561 A very detailed description of "the *ngeherr* of milk" is given by J. V. DAWSON, but the ceremony is mentioned also by other authorities. FOX,[155] states that "this ceremony is performed by each warrior individually",[156] and DAWSON tells us that it occurs [illegible] a special part in it.

[535] The ceremony is preceded by a dance. The candidate is clothed
[392] in women's clothes and the first two of the elders place women ear-
[301] rings (*surutya*) on him.[157]

A test follows, in which the candidate is expected to confess
[183] how many times he has "stolen milk", i. e. taken milk by himself
[685] or with people other than his age mates. Two heads of cattle are usually paid as a fine by a guilty candidate. He is then solemnly instructed by one of the elders, apparently the most senior, about "what he must and must not do after he has drunk and become an elder". He now drinks the milk, "very little however" at this

[155] FOX, *l. c.*, p. 453.

[156] He says also that "the ceremony usually takes place nowadays a year or two after the *E-unoto* owing to the Government policy of reducing the period of warriorhood as much as possible".

[157] These ear-rings, *surutya*, are also worn by elders. For this reason some of our authorities describe the earrings put on by candidates as the elder's ear-rings or decorations. But the whole attire of candidates is undoubtedly of a femine type.

561 herds. They are followed by the moran and the women who cut bush to mark where the elder has walked. When the circle is demarcated, they set to work to build a thick thorn fence to enclose the village. By the time the work is finished, it is evening. A special piece of [824] olive wood is brought in readiness. The log used in a recent ceremony is described as being four to five feet long, and of the thickness of a man's thigh. It had been part of the trunk of a tree, not a branch. A tree leaning in the direction of the rising sun had to be found. When it was cut, it had not to be allowed to fall to the ground.

In the evening before the cattle return, the olive log is brought and one end is placed in the fire. The wood is ——— and as the log burns away it is pushed further into the fire. The mothers of the morans each come with four small pieces of olive wood to light at the fire; this they take to their temporary hut made of hide to start their fires. No other source of fire may be used. Great care must be taken that the log is burnt completely. A close guard is kept over it to prevent the cattle from disturbing it and to prevent evil-wishers from taking away the log to make black magic. The morans guard the log through the night and the morning.

[714] In the morning all the morans come and form a circle round the fire; they bring their spears, and wear lion-mane and head-dress. Four elders of known good character, with wives and children, then walk round the morans; two walk one way, two the other. One of each pair has a gourd of milk, the other a gourd of honey wine. As they walk they fill their mouths with milk or honey wine and blow it on to the sitting morans.

561 Each girl has a slipper of green grass which when removed is held in the left hand, the gourd in the right. As the liquid is sprayed, ● 539 so is the green grass waved toward the moran. As they walk the 782 elders call down the blessing of the *Engare-Narok*.

Engai!

Entumunyana. Enjuru.
Entobulu! Engai.
Entaa il kulabang o l'eng Ai. Hai.
Metapaash ndai il kuluki.
Entiaki il oibanjook, aya
Afa il kejek l'emelepo! Ecapa.

Eteyo Lenana; Supeit o Mbateyan enjuon
Metagolo indae il lugony
Entan ol Donyo Pibon
Entan Koirnarek
Entoning en eyo il o minji.

8: Whitehouse U-3 (no date) 1933 FL12 Masai FL12

I'Sigirari

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Entumunyana! Engai! Enjuru! Engai!
Entaa Il kulalang o l'engai! Hai!
Metapash andae il kuluki Engai Narok
Entiaki il oibaa inyoh ayaapiai hejeh l'emelepo!
Eteyo Lenana O Supeet O'Mbatian anguvu Gai
Entubulu! Engai! Metagele indae il luginy
Entaa Ol Donyo Pilon! Engai!
Endoisho! Entoyne il ——— ——— Engai!
Entoinyu nirihirihi! Engai!
Enoto si iisiyeh! Engai Narok!
Metanyoyu ndae Engai! Metanyoyu ndae il ufa!
Entamelono eitaa enoishi o hole!
Metoripo ndae il oingoni sifia l'engheworie! Engai;
Ol poror lang meta magilani. Engai!

Be trustworthy! Oh return safely! O God.
Become ye ours and of God.
May the illnesses pass you by.
Wish those who hate us, that they may find dry rivers on their journeys.
Lenana and Sufeit and Mbatian wish thy safe return!
Grow up! Become possessed of wise heads!
Become as great as Kilimanjaro!
Be the father of my children; be fathers of boys and girls,
Be fathers of children, and bring them up well!
Have many wives!
May God love you! May the moon love you!
Be as sweet to us as milk and honey.
May the red bull of the night guard thee,
May our age be the bravest.

561

As soon as the prayer is finished the warriors rise and disperse. Later they reassemble and celebrate the founding of their age by dancing and singing. Thus is a new Masai age founded. Henceforward the warriors live apart from the rest of the tribe.

12: Fox G-5 (1925-1930) 1930 FL12 Masai FL12
Kenya

Prior to the meat *Ol-Ng'esher* the men must eat meat in the forest or bush. They build a small round stockade, called *Ol Pul*, of thorns with one entrance about 2 ft. 6 ins. high through which one must crawl. Here they store the meat, and sleep. They may eat the meat either within or without the *Ol Pul*. There is a picture of an *Ol Pul* opposite p. 292 in Hollis.

The meat is pierced by a wooden spit about 18 ins. long. This is stuck in the ground by the fire and the meat is toasted. Soup is also made of fat and water and the bark of *Il Kitoloswa* or *Il Kiluretti* trees. The decoction of these barks makes the warriors fierce. They also ascribe to this cause the curious hysterical fits into which they frequently fall when excited. I can vouch for the *Il Kitoloswa*, small doses of which do, in fact, produce a fierce and unbalanced state of mind. I have never tried the *Il Kiluretti*.

When the warriors sleep in an *Ol Pul* they pray to God at sunrise on behalf of their age-group. Each one takes his skewer and rubs it in the ashes of the fire in the *Ol Pul*. He then goes out of the entrance and strikes the sides of it and walks towards the East reciting his prayer and striking trees with the skewer. While returning he sings the war song *Eng-ipolossa* of his age-group. As he re-enters the *Ol Pul* he thrusts the skewer into the thorns at the entrance on his right and leaves it there. There are nearly always a bundle of skewers to be seen in this position.

The prayer is as follows :—

"*Na Ai aatomono atabukua olemeānikino enkila etabukutua linono lemaar il ogarak ol lughunya. Na iye Eng Ai aatomono injoki iyook ingishu naang'ang'unyi. Naa iye Eng Ai naatejo Na Ai taānyiki iyook ol poror naa ol kilo. Naa iye Eng Ai naatejo injoki iyook nemear il ogurak il lughuny otabukua il omunyak neinguaa kulikae omunyak nemear il ogarak il lughung. Aatomono Na Ai uasen ai engolong meilepu t'ol ondolu tangoro iyook il tiil-omunyak.*"

Here is the translation :—

"O God I have prayed Thee having come out hither with my garment unbound. Thy (warriors) have come out here, let not wild beasts hurt my head. And Thee O God I have prayed give us the cattle which prosper steadily. And Thee O God I have prayed bind together for us the age-group in one garment. And I have said to Thee O God let not the wild beasts hurt the heads of the fortunate ones who have come out here and let them not hurt the heads of other fortunate ones who come from far away. I have prayed Thee God, my beloved, when the sun rises from the valley, strike thou us with the rays which are lucky."

Each age-group has a different song. The song of the Il Kitoip is "*Tangoroki iyook t'alema tauwa neduru indonata o asurai nemetii ol morani le sayet elobi.*" I cannot translate it because, like other Masai songs, it is couched in rather cryptic language.

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[For texts and critical analysis of myths and traditions, see category 116, pp. 356-385; 409-423; and 432-458.]

18: Merker

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[For Masai traditions of contact with non-Masai peoples during the "primeval age of the Masai" migrations, along with a brief cultural sketch of each group, see category 116, pp. 385-400.]

/52 cont./

854 the ground. The father almost never carries the child on his arm, but only picks it up now and then /53/ for a moment. As soon as the child cries, even at night, the mother, or in her absence another [533] woman, gives it the breast. If this does not help, one tries to quiet the little one or lull it to sleep by rocking it in the arms or by singing. One such familiar lullaby is the following: oh, jejai, tobolo l airorié baba telai l eńg an ai kitok ai; in free translation: Oh, you my little rascal, I say to you, grow and become big in my big kraal. Another song, which, like most songs, first originated during the singing and refers to recent events, runs roughly: "What then do these El mulelyan want here (two women belonging to the tribe of the El mulelyan were standing nearby), they who did not bring the woman in childbed (that is, in this case, the woman singing the song) anything to eat? The Mulelyan are fools because they are not pleased about the children. In the future the woman in childbed will have to sit down in the shade in order not to feel so hungry, or she will /54/ have to ask for food in the kraal of a warrior who brought home booty from a war against the El datua." In the last words there is mockery insofar as the brother of one of the two El mulelyan women, along with other warriors, had been recently driven back by the El

539 854 533

Merker phot.

142 301 854 291 ←

Ill. 15. Masai woman with child on her back.

/54 cont./

539 datua (1)
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[101]

1. The Masai give this name to the inhabitants of the Umbugwe area on the southern end of Lake Manjara.

during an attempted livestock raid.

861 The child is probably never beaten before it is at least two years old. But even at an older age beatings are very rare and then never cruel. Boxing the ears or blows on the head are generally forbidden because they might injure the health. If correction is necessary, [292] the mother -- and, to be sure, only she -- strikes the child rather lightly on the training surface with the belt that she wears after each confinement.

855 As soon as the children are weaned, they are left to themselves the whole day and, appear in the maternal hut only for eating, drinking, and sleeping. They develop rapidly, are lively, bright, and often quite pretty, if their faces are not marred by running eyes. The latter is very common, for the countless flies in the kraals prefer to settle on the nostrils and eyes of the children. It is only natural that they quickly lose their childish innocence, if one pictures the 857 life that surrounds them. There is a time, however, when they still 524 enjoy naiveté and amuse themselves with childish games. Little girls like to play with dolls or also "cooking." A foot-long fruit of the Kigelia aetiopica, similar to a liver sausage in appearance, is the doll. Sometimes it is carried on the back, sometimes held at the breast, then anointed with water or earth, in place of fat, or, with the assumption that it is crying, rocked in the arms or on the back. For cooking, they make themselves small clay pots out of the clay of the termite hills, place them on three small stones, and fill them with grass and leaves, which are supposed to represent their favorite foods. They also imitate the grinding of flour by rubbing sand between two stones. With the fruits of the Solanum campylacanthum they play at catch in twos or by turns, whereby the one who drops the "ball" must let the other drink a couple of swallows of milk out of his gourd bottle. Boys and girls also play "husband and wife"

701 /104 cont./
182 a little while, will then lead them farther. Otherwise they leave it
222 the rest.
[525] When the warriors of an ol boror notice that their bones are
701 getting old and the el barnot surpass them in strength, they agree
561 that it is now time to think of marriage. After they have obtained
582 the permission of the speaker and then that of the chief, one after the other leaves the warrior association, each one shortly before his
701 wedding. He announces his retirement by means of a feast, the ol
561 geteñ l ol bää, that is, ox slaughtering with a tournament. To this
574 all the inhabitants of the nearest kraals are invited and are shown hospitality with the meat of one or several head of cattle. As soon as these are killed, each warrior cuts off a piece of meat for himself and devours it behind a bush standing somewhat apart. Then each of those present receives his share, while the remainder is strung on sticks two meters high. For these the warriors fight with the girls and women in a game in which the latter vigorously swing the sticks, before which the former has more fear than the women, somewhat
[526] accustomed to beatings. Then the younger ones amuse themselves and play, for instance, tag (tosudja). Before there is thought of de-
[539] parture, about five o'clock in the afternoon, a married man and his principal wife go to the host and make the following speech: "adjogi megur' ira ol morâni dada it' ol móruo, iñora ñ gischu inonu, ñ gera inonu, iñora naleñ, tabala 'mbaa el móran, idà tada ol móruo, tabala n dogitin bägin el móran, ida tada ol móruo"; in translation: I say, you are no longer Ol morâni, but Ol móruo, take care of your cattle and your goats and sheep and watch over them well, leave the occupation of the warriors, now you are ol móruo, refrain from all things of the warriors, now you are ol móruo.

701 After this feast it is up to the warrior whether he takes part more
561 or less regularly in the expeditions of war. As a rule he soon marries
[582] and lives with his wife either in the father's kraal or in the warrior kraal until all his contemporaries are married. Only then are they
[591] considered ol móruo: each one builds his own kraal and removes
[145] clothing, ornaments, and braid of the warriors. He is now at the end of the twenties, his best strength has been spent. In general the Masai, just like all members of the black race, spend their lives very quickly, they age early, without ever attaining a really advanced age.

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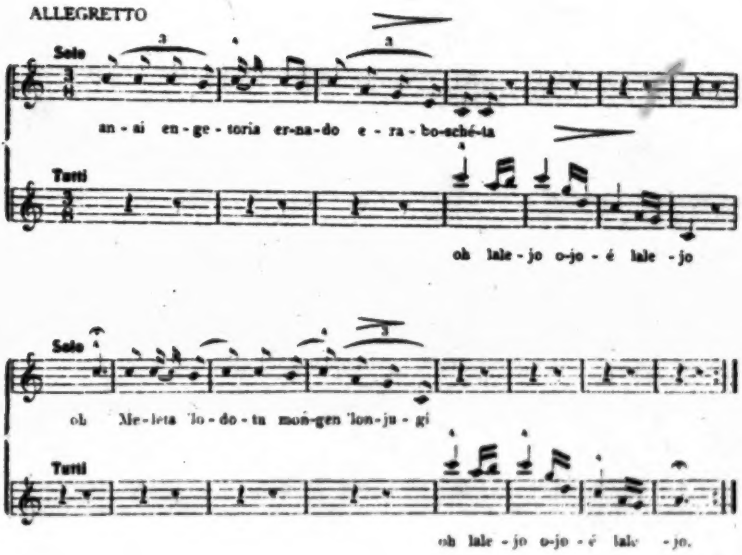
ALLEGRETTO
Solo
an - ai en - ge - toria er-na-do e - ra - bo-ché-ta
Tutti
oh lale - jo o-jo - é lale - jo
Solo
oh Me-leta lo - do - ta mon-gen lon-ju - gi
Tutti
oh lale - jo o-jo - é lale - jo.

In free translation the solo says: who is the leader of the red shields; oh, it is Meleta, who was wounded in the fetlock/Ger. Fessel/, so that his red blood ran into the "moŋgen" (the fetlock ornament of Colobus skin); literally: who the leader of the red shields, oh, Meleta, who has taken out the blood from his moŋgen.

832
826 For judging the beauty of the human body the people in general apply the same principles as the European does.

The Masai idea of beauty calls for a well-built, slender body with slightly rounded forms. In contrast to most other black peoples, among whom corpulence is taken as the measuring stick for feminine beauty, a Masai beauty may not be heavy. Her limbs must show just enough roundness so that they do not appear angular. Further requirements for being regarded as beautiful are: oval face, white teeth, black gums, a skin color as light as possible, protruding buttocks

/209 cont./

796 782 participants eats a small piece of the meat, after he has roasted it in the ashes. Furthermore he is given a strip of the skin, from which [751] [237] he then fashions amulet rings, one for himself, the others for his relatives. The ring protects the wearer from sicknesses of every kind. Men wear it on the right middle finger, women wear it on the large spiral-shaped neck ornament of iron wire. During the feast the participants constantly sing:

• [539]

Hai narok, oho, Hai kindera ije, oh,
Hai narok, oho, Hai ndogo ijok oh!

(Hai ndogo ijok = may God feed us; aidog = water the cattle, ndogo ijok = give us to drink, give rain.)

796 782 233 On the following day the women carry fresh cattle dung to the ashes and knead a mash from it, into which is mixed a medicine that an ol goiatiki has prepared and brought along. With these preparations the second part of the supplication feast has begun, which is called ol ogor i oñ gischu, i.e., supplication feast for the cattle. Amidst the same songs as above the women spread the medicine on the livestock in the form of lines and curves, and, to be sure, on the spines of the cows and female sheep, on the right side of the belly of the male animals and those females ones that have not yet dropped young. With this the feast is over. The goats are not smeared, but are driven to pasture even before this ceremony. As the reason for this the Masai say that 'Ng ai does not like goats because they do not modestly carry their little tails hanging down as a fig leaf.

796 782 842 791 Another supplication feast is celebrated only by the married women in order to implore God to give them children. It is called iruga 'Ng ai ol adjo, i.e., may God hear the word. In or near the kraal the women gather in the forenoon, together with a sorcerer (ol goiatiki), around whom they station themselves in a circle. Every woman is then given an amulet by him, which she hangs on the hip cord of the skin apron. Then he sprinkles their heads and shoulders with a medicine, which, besides milk and honey beer, also contains one of his secret remedies, for which he is rewarded with a few sheep. Then the women dance and sing throughout the day under a shade tree, during the night in the kraal, until dawn.

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796 782 [842] [539] In the songs the following prayer is constantly repeated: 'Ng ai atasaia, 'j' oschiage aomon, kiamon ag' ije kiamon eñ gera, eñ golobi en aischo, i.e., God, I implore you always: I pray, we pray to you alone, we pray for children, for birth for the barren woman.

Whereas the supplication feasts are usually held on the es sobialn days (from the 18th to the 20th of the month), a joint supplication-prayer, ol dogóm, often takes place on the day of the new moon. The people of the kraal gather in the evening and, from a [272] [237] [415] [824] [539] buffalo or cattle horn, drink a mixture consisting of milk, a cold extract of eñ gaitetojai twigs (Commelina Merkeri K. Sch.), and a white powder obtained from the ol oiboni, while they say the /210/ prayer: 'Ng ai jo ijok eñ gischon, jo ijok ñ gischu, jo ijok eñ gera! That is, may God give us well-being, livestock, and children. If a larger supplication feast is to be held in a month, the joint supplication feast always precedes it on the first day of the month.

782 783 [784] If a small child of one not long detached from the warrior standing dies, he not infrequently sees in it a punishment from God for his having killed a pregnant woman on an earlier expedition, provided that he once killed a woman who might have been in this condition. In order to obtain forgiveness, he offers God a black gravid sheep, and, to be sure, close to the spot where at that time he committed the deed. Before he kills the animal, he prays to God, mentions the purpose of the sacrifice, and asks for pardon. As penance for his misdeed, he throws the blood and amniotic fluid (eñ gepa) of the sacrificial animal, as well as the fetus and uterus, both cut into pieces, upon the spot where it occurred. He takes along neither meat nor skin of the slaughtered animal, but leaves everything lying there when, after the concluded sacrifice, he returns to his kraal.

825 826 775 613 The lineage of the El kiboron believes that the bones of the buried corpses of their married men turn into snakes. They therefore do not kill these animals, like the other Masai, but are happy about their presence in the kraal and by the huts and, as soon as a snake appears, set on the ground a shallow dish with milk and honey as food for it. Snakes in and near El kiboron kraals are not rare.

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XXIII.

000 Tales: Lion and Ichneumon. -- Hyena and Jackal. -- Hyena, Jackal, and Monster. -- The Man-eating Bull. -- The Sly Old Man. -- The Worried Father. -- The Wild Animals. -- The Punishment of God. -- Proverbs.

Tales

Lion and Ichneumon

539 In ancient times men and animals lived peacefully side by side; only the lion would now and then cause discord by quarreling. This grew worse and worse: almost every day a child or an animal was missing and was not to be found again. No one knew where the vanished ones were staying. Then one day an ichneumon, from its hole in the ground, saw how a lion approached with a child in its mouth, settled down nearby, and devoured its prey. Meanwhile human beings and animals were so disturbed by the inexplicable disappearance of their children that they called together a great assembly. The lion was not afraid that its infamous deeds would become known, for even if it were to be observed at them, no one would dare accuse it, the mighty and powerful one. When all were assembled, an old man posed to the assembly the question as to whether anyone knew who the evildoer was. All were silent, until suddenly the thin little voice of the ichneumon made itself heard. "I know who it is," it cried, whereupon all present besieged it with questions. But the ichneumon answered: "I am so little that not everyone would hear me if I spoke: let us go to yon termite hill, I shall climb up and then name the guilty one for you." With that it sprang ahead and all followed. In the front row /222/ of those standing around the lion had stationed itself and looked at the ichneumon with a threatening glance, so that it would be silent. But the latter did not let itself become disconcerted and cried: "The evildoer is the lion." Scarcely were the words spoken when the lion

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• 539 pounced on the little animal, but it had already disappeared into a hole in the termite hill. By its rage the lion had shown that it was really the guilty one. The elephant and the rhinoceros threw themselves upon it before it could escape and killed it.

Hyena and Jackal

A hyena and a jackal lived together as friends in one kraal. Each of them had cattle, the hyena many, the jackal fewer. Alternately one of them tended the entire herd, and on the days on which the hyena was with the livestock one of the jackal's head of cattle disappeared each time. When the hyena had eaten the last of its cattle, it came home weeping and said: "When I led the herd to the watering place, your cattle suddenly disappeared in the water." The jackal, in disbelief, demanded that the hyena show it the spot. The latter led it to the banks of a pond, into which it had stuck the tails of the devoured cattle, and said: "You see, the tails of your cattle are still sticking out." Then the jackal wanted to pull the cattle out of the ground again: it pulled at the tails; one after the other it pulled them out. Then the hyena said: "The cattle are stuck too deep, you have torn off their tails." The jackal acted as though it believed this, because it was afraid of the hyena. Now the latter daily devoured one of its own cattle, while the jackal set out to buy others for itself. When it came back with a cow, the hyena had only one on left. The next day, while it was pasturing the two animals, the cow dropped a calf. Upon arriving home in the evening, the hyena told the jackal, through whose apparent credulity it had become bold, that this calf belonged to it because its ox had dropped it. "Can oxen bring calves into the world? I knew only that cows do this," the jackal interrupted, incredulously. The hyena replied: "Does not God give cows the calves? Can not God do everything? Can not God also give calves to oxen? If you do not believe me, let us call together all the animals, who will settle our dispute." The jackal declared itself in agreement with that. Now the hyena summoned the large animals, the jackal the small ones. Of the latter, the birds settled in the foliage of the tree under which the conference was to take place, while snakes and

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• 539 similar animals crawled into the holes at the roots. The jackal now said to the elephant: "Elephant, you are the largest animal and can shout the loudest. Shout to the clouds and ask God to whom the calf belongs. God will hear you, he is everywhere, therefore also above us." The elephant shouted and a little bird hidden in the branches answered: "The calf belongs to the jackal." Then the latter spoke again: "Elephant, now shout /XXI/ downwards also. God is everywhere, therefore also in the earth!" The elephant did as he was bidden, and a concealed snake answered: "The calf belongs to the jackal." The calf was now awarded to the latter by all the animals, because God had awarded it to it.

The second part, in which a weak animal dupes a mightier one, is repeated in several fables.

Hyena, Jackal, and Monster.

A hyena and a jackal lived together as friends in one kraal. Every evening the two set out to plunder. The hyena never came home until daybreak and usually still hungry, while the jackal returned after only a few hours, having eaten his fill. Now the hyena wanted to know the place where there was such abundant food and asked the jackal about it. The latter replied: "Every evening I look for an ash heap and rub my muzzle in it, that is what makes me so quickly satisfied and fat." In reality, however, the jackal had one day met a monster (an *ilanyani* or *tlanyani*) that devours human beings and animals. It had crept after it and observed how a rock wall that it approached opened at its calls "Stone, open up" (or *wisi hollo*), whereupon the monster disappeared into the rock, and the latter closed after it again. Then the jackal lay in wait nearby, and after the monster had come out again, it cried: "Stone, open up." When the rock opened, the jackal went in and found a big cave in which lay huge piles of meat and bones. Now every day it went there, where it was able to satiate itself both quickly and effortlessly.

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• 539 The hyena had followed its advice and returned with a muzzle colored white with ashes. It did not feel satisfied, but, indeed, because of its appearance it had become the laughingstock of the other animals. This angered the jackal's companion: it took it along in the evening and led it to the cave. When it was satisfied, it asked the hyena to go home with it, but it did not want to. So it told it the formula with which it could open the rock. The hyena, however, was so busy eating that it only half listened, and then when it was ready to go, it did not know the magic words. Soon afterwards the monster came home and was very astonished to find the hyena. The latter told it how it had got in. The monster answered that it could stay, but would have to move it. It should break apart some bones during its absence and with their narrow heel its child, which was lying in the back of the cave. When the hyena then broke apart the first bone, a splinter sprang from it into the head of the child and remained lodged in it. It tried to pull it out quickly, but out of carelessness pushed it in still deeper, so that the child died. The old monster immediately asked upon its return "Where is my child?" The hyena /334/ answered: "It is sleeping." "Bring it to me," ordered the monster, and when the hyena made excuses and said "If you wake it, it will die," the old monster itself went to look and found that it was dead. Now it tied the hyena to a tree and then went off to fetch a stick and to thrash the murderess of her child. The latter screamed so, however, that all hyenas came running. One of them asked: "Why are you tied up and who did it?" It answered: "I live with a monster that gives me too much meat to eat; I have been eating the whole day and now I am supposed to drink a big pot of fat. When I did not want this, it tied me up here; it will come presently with the pot of fat." Then the other replied: "I have not had any fat for a long time. I shall untie you, then you tie me up in your place." Said, done. When the monster returned with the stick, it thrashed the strange hyena, but stopped when it had explained what had happened, and graciously took it in. A few days later the monster slaughtered many cattle for a great feast, to which all the hyenas were invited. When they had eaten their fill and the monster had proved to be an amiable host, it said with a friendly

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539 smiles: "I had taken one of you in as my child. It ran away and left me this one in its place. Though I also love this one here very much, I long for that one and should like to take it back." Thereupon the other hyena rushed forward and cried: "Mother, here I am!" The mummer seized it, led it into the cave, and killed it there.

The Man-eating Bull

The largest cow in the kraal dropped a male calf. Because of its handsome coloring (it was spotted white, black, and reddish brown), it attracted everyone's attention. When the cow was milked, however, the hands of the milk women became diseased from it. All the women in the kraal tried it in turn, but none was willing to milk the cow a second time. So the calf got all its mother's milk and became larger and stronger than the other calves. After it was full-grown it showed a rare confidence. It always nestled up to the herdsmen and the children loved to play around the handsomely spotted bull. One day, when they were playing hide-and-seek, the child who was supposed to look for the other lover was stationed behind that bull. But the children in hiding waited in vain for the one who was seeking. Finally they went to look, but could not find it. They asked the bull, and the latter answered: "It went home." There the children then looked further, but again without success. An old man had observed the herd from afar and had seen that the bull had devoured the child. He ran to the kraal and told the people that that bull was in truth a monster (see discussion) and had just devoured a child. They therefore decided to move away immediately and leave the bull behind. /335/ During the night they loaded their belongings on the donkeys and departed secretly, leaving behind the sleeping bull with six head of cattle lying around him. In the morning eight strange warriors came to the abandoned kraal and wanted to divide up the cattle, but since there were only seven, the bull was awarded to two brothers. The younger of the two was particularly enchanted with the handsome animal and, during the march, did not leave its side. Suddenly he heard low, hoarse tones, the bull kept saying: "Eight, eight, eight." That seemed uncanny to him; he thought, the bull may be a monster. It

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• 539 may have just counted the warriors and was pleased because it would be able to devour eight warriors that night. He told the others his suspicions, but they laughed at him, the youngest, who was imagining impossible things out of fear. After they had arrived at their kraal toward evening, all eight of them lay down to sleep in a hut. During the night the bull rubbed itself against the hut wall, whereupon one of the warriors went out to chase it away. After a little while the bull rubbed itself again; a second one went out, and so forth, until only the two brothers remained in the hut. When the bull again scraped itself, the older of them wanted to go out. The younger one warned him and said: "The bull is a monster, it has devoured the others and will devour you, too, if you go out to it." The older one, however, did not believe him, but went and did not come back any more than the others. Now the younger one made a hole in the outer wall of the hut and thus escaped. He ran to another kraal and brought back many warriors. They surrounded the bull, threw their spears and swords at it. In its panic the bull cried: "Do not kill me, just cut off my tail, then the devoured ones will come out of my body." The warriors, however, killed it anyway and carefully cut it open. Then the seven warriors whom it had devoured during the night came out; but the child whom it had devoured first was already dead.

The Sly Old Man

An old man possessed a large herd of goats that he himself tended every day. His goats were the fattest far and wide. They aroused the envy of all strangers, some of whom had succeeded in persuading the old man to sell one of the animals. Moreover, his vigilance had made it impossible for one of his goats to be stolen from him. One day the warriors of a neighboring kraal arranged to steal a couple of head from him. There where the old man drove the herd along every day, there were several holes dug by wild pigs. One crawled into each of these and then covered himself with grass. The eyes of the old man, however, soon

• 539 /XXX cont./
spotted them. Smiling, he called out to them "My children, come and help this old man drive the herd together." Then they stood up and helped him. Put to shame by the guile of the old man, they decided to persuade him /XXX/ to turn around for a moment, whereupon they were going to stun him by a blow on the nape with a club. For this they appeared before him the next day in the pasture. One of them started a conversation with him, then suddenly turned around and asked the old man: "What is that bird back there eating?" "There?" asked the old man and, without turning around, pointed backwards with his stick. "I don't know!" "Just turn around," said the warrior; but the old man replied with a sly smile: "No, otherwise the bird will eat me too." Now they wanted to try it with a sectorial saw. For this one of them crept at night into the old man's kraal, where the latter was keeping watch over his goats. Just as he was about to go off with a few goats, he saw the old man lying there with drawn bow, and feared the arrow at the next moment. He therefore screamed for mercy. Only now did the old man, who had been sleeping with bow and arrow in his hand, wake up. Again the warrior went off, unsuccessful and humiliated; again the young men found themselves outwitted and, because of that, humiliated. With cunning the old man was not to be got at, that had now become clear to them. So they decided to go over to force and to murder him. When he saw them coming the next day, he called to them: "My children, you will be hungry, look here, these two goats are particularly fat, take them and slaughter them at once." Overcome by this friendliness, they gave up their plan, but set to work immediately to consume the goats. During this the old man drove his herd on with drawn-out [illegible] calls (one uses these otherwise not for herding, but only to call people to come). Astonished at this, the warriors asked whom he was calling. He replied: "No one, this is my herding call, to which I owe it that my goats are fatter than the others." The warriors believed him and calmly became absorbed again in their meal. Suddenly, however, the people who had hastened up at the call of the old man fell upon them and cut them down.

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The Worried Father

539 The warriors of a Wakuafi settlement wanted to make war on the Masai and for this purpose sent spies ahead. The latter returned with the announcement that they had found an oi hui place upon which lay roots of the oi ekorua tree. They concluded from this that the Masai were at the moment living only on roots and must therefore be greatly weakened. An old man, however, advised them and told them that it was precisely with these roots, which they cooked together with meat, that the Masai gained great strength. The young men, however, did not believe him and pressed further for war. In order to keep at least his own son from this expedition, whose unfortunate outcome he foresaw, he struck him on the knee with his club in such a way that he was unable to walk for a long time. The others went to war and were all killed.

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The Wild Animals

539 825 Many, many years ago men and women lived in different kraals. The former had cattle, the latter used as livestock the wild animals, which at that time were still quite tame. One day a woman slaughtered a wild animal and then requested one of her children to drive the herd to pasture. But the child did not obey and first wanted to have some meat. Meanwhile the wild animals ran to the pasture by themselves and since that time never again returned to the kraal.

The Punishment of God

539 A poor Wandorobo widow, for whom no one cared, went to a Masai kraal with her two small boys, so that the latter, by tending livestock, would earn a living for her and for themselves. The man whose livestock the boys tended there took the old woman in. Soon afterwards a wife of this man gave birth to twins. The Wandorobo woman, who had hoped that the Masai would soon marry her, saw with discontent how he redoubled his concern for the young mother, and her jealousy of the latter increased to such an extent that she plotted her destruction. Thus, one day when the young mother left

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• 539 the kraal for a short time, the foreign woman stuck the two children in a large wooden pot and threw it into the nearby river, which carried it far away. Then, both hands full of cattle blood, she waited in the hut doorway for the mother of the little ones and, when she came home, smeared her face with the blood and ran out screaming, accusing the other one of having devoured her own children. When the people saw the blood on the face of the one accused, they believed the accusation. The man divorced his wife and inflicted on her the punishment that she was to tend his donkeys until her death. Then he married the other woman. Meanwhile the two children had been adopted by a distant tribe. Children who were playing on the bank had seen the pot arrive, caught it, and carried it to their father. There the boys grew up to be warriors. One day a war expedition was undertaken against the Masai and those two were sent ahead as spies. In the vicinity of a Masai kraal they found an old woman who was herding donkeys. Since it is not customary for women to herd, they asked her why she was doing this work. Then she told them the story of her misfortune and the injustice done to her (1).

1. In Hollis, p. 137, the variation: " and made themselves known as her sons." Ed. Hommel.

When the warriors saw the hatred of the woman against the members of her tribe, they disclosed to her their plan and obtained the assistance of the old woman. After they had quickly killed the boys tending the livestock, they took a bell from the neck of a head of cattle and hung it on a donkey. They tied the latter very close to a tree so that it constantly cried out and rang the bell. The Masai in the kraal heard this and assumed that livestock and donkeys were peacefully grazing. In the meantime, /228/ however, the warriors had made away with the herd and had taken the old woman along out of gratitude for her help.

539 177 829 Finally there should be repeated a little story in which a Masai, returning from the Berliner Kolonial-Ausstellung /Berlin Colonial Exposition/ of 1896, told his countryman about a custom observed there. He said: "In Germany little children do not get food from their mothers (as among us), but they are herded there like small livestock. On the street stand tables, and on these lie plates. When

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539 177 829 the herd of children arrives, the children sit down at the tables and eat. When they have finished eating, they are driven on." -- He had seen the pupils of a school, who were being conducted through the exposition.

Proverbs

539 Meti ol duŋgani lemet ol ogunj' enje = There is not a human being who does not have his head. (Many heads, many minds.)

Meti ol duŋgani lemet dobir en dog' enje egeniogo = There is no human being who does not do his business according to his plan.

Ol duŋgani tenejo nedim aidobira = The person who wants to, can do. (Where there is a will, there is a way.)

Ol air torono, ol ari tidai = A bad year, a good year; in the sense of: sunshine follows rain.

Ol duŋgani amëda éaré t em baie kete = A stupid person is beaten with little things. (One gets to a stupid one with trifling means.)

El jeruata kumok me aidan = It is not good to have many friends.

Ol ari aidai kake esodjo ol torono = A good year is followed by a bad one; in the sense of: Pride goeth before a fall.

Ol duŋgani oŋata 'n dogi geta el jeruata kumok, ol duŋgani lemeta 'n dogi meta hanja = A rich person has many friends, a poor person has nothing. (A friend in need is a friend indeed.)

El duŋganak ate minje aidan, enigi jogi njage 'n dogi = Few people are good if we want something (from them).

Toniño 'n gutuke ol duŋgana' bage, kake torbare ol ogunj' enu = Listen to everyone's advice, but follow your head.

Gulia duŋgana' l enjerna mejollo (ol) adjo hanja, gulia duŋgana' l ageñai ninje ejollo (el) adjo aidan = One's own people know nothing, strange people know fine words. The proverb has the meaning of "No man is a prophet in his own country."

Ol duŋgani oschal ojello aisaga duŋgani ogul t ol oseg l enje = A weak person can conquer a strong person through his intelligence.

Aŋas enï 'n dogi, bai-dogi en daa = First this matter, then the food. (Work before pleasure.)

2: Maguire G-5 (ca. 1926) 1927-28
FL6 Dorobo FL6
Masai FL 12

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supported the roof with his fore-paws, for he had no tusks. Whereupon the wart-hog said: 'You are stronger than me. Hold up the roof with all your might while I run out for some timber to prop it up.' The lion, flattered, agreed, and the wart-hog ran out and quickly made his escape."

(History does not relate how long the lion remained holding up the roof before he realised that he had been duped by the cunning wart-hog. This story is very popular and is always received with roars of laughter.)[1]

D [539]

The Dorobo plays the part of buffoon or low comedian in many Masai folk-tales.[2] The Dorobo themselves are well aware of this and regard it as a huge joke. A tale told by a Masai in which a Dorobo figures in an absurd light generally elicits hearty applause from the Dorobo present. I select the following example.

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The Dorobo and the Cow.—The Dorobo is an impatient man. Once he was given a cow, and some days afterwards this cow was crossed by a bull. The Dorobo waited a month. Then he waited another month. He tried to milk the cow, but no milk would come. He thereupon said: "What sort of a cow is this? It will not give birth; it has no milk; it is altogether unsatisfactory." He then went away to sleep, saying: "Perhaps it will have given birth by the time it is morning." In the morning, all was as it had been before and the efforts of the Dorobo to milk the cow met with no more success. The Dorobo, who was determined at least to obtain milk, thereupon seized his knife and split up the cow's udder (for all Dorobo are impatient men), but no milk came, and his knife penetrating too deeply, the intestines of the cow fell out and it died. The Dorobo was very surprised and said: "This is a bad kind of cow and I do not understand it." He then proceeded to eat the meat until it was all finished.

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I was surprised to discover so little resemblance between *Mósiro* folk-lore and folk-tales and those of the Nandi as given in Sir Claud Hollis's book. There is more affinity between the *Mósiro* and the Masai in this respect. This may perhaps be explained by the comparatively long period the *Mósiro* must

[1] [Some Bantu tribes tell it of the Hare.—A. W.]
[2] For further examples of this see Hollis.